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THE
PRACTICE OF INOCULATION
RECOMMENDED,
IN A
SERMON,
PREACHED
At St. JAMES'S, WESTMINSTER,
April the 9th, 1767,
ON THE
ANNIVERSARY MEETING
OF THE
GOVERNORS
OF THE
SMALL-POX HOSPITALS.

By WILLIAM DODD, LL.D.

Prebendary of BRECON, and Chaplain in Ordinary to his
MAJESTY.

L O N D O N:

Printed by W. FADEN, in Fleet-Street; and sold for the Benefit
of the Charity.

Resolved,

" That the Thanks of the Governors of the Hospitals
" for the Small-Pox and Inoculation, be given to the Re-
" verend Dr. Dodd, for his Sermon preached before the
" Governors at their Anniversary, on *Thursday* the 9th of
" *April*, 1767; and that Dr. Dodd be desired to permit
" the same to be printed."

Signed by Order,

ROBERT REYNOLDS, Sec.

PROVERBS xiv. 28.

IN THE MULTITUDE OF PEOPLE IS THE
KING'S HONOUR, BUT IN THE WANT OF
PEOPLE IS THE DESTRUCTION OF THE
PRINCE.

IT is strange to think how much Men's Ideas of true Honour have been vitiated, and with what a blind Enthusiasm those Names have been venerated from the earliest Antiquity, are venerated in all Times, whose chief Praise is the Lust of Conquest, and the savage Destruction of their Species. Yet nothing can be more true than the Maxim in the Text; Nothing more true, than that the real Honour of a KING consists, not in spreading around Ruin and Devastation, under the false Pretence of Conquest and Glory; but in multiplying, and in blessing; in augmenting the Number, and the Happiness of his People.

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Calm and deliberate Reason hath always assented to the Truth of this Proposition : and tho' there have been Religions, tho' there have been States, barbarous and impolitic enough to act in Contradiction to it; yet, for the most part, the wise and humane have thought, with ancient Rome, the preservation of a Citizen's Life well meriting a *civic* Crown.

It is the peculiar Praise, and ought to be a considerable Recommendation of the CHRISTIAN RELIGION, That it tends in an especial manner to the Increase and Preservation of the People; not only by reducing MARRIAGE to its just and original State, which, by all observing Men, is remarked to be much more favourable to Population than Polygamy; but by encouraging those VIRTUES, which are most conducive to Health and Life; and above all, by inculcating the Exertion of those CHARITABLE EFFORTS, which have immediately in View the Salvation of the Body as well as of the Soul.

Very forward in the Number of these stands that INSTITUTION which now solicits your Encouragement and Protection: whose Cause hath been so well, so fully, and so frequently pleaded on the like Occasions, that there remains nothing further to be urged. So many able, so many great and good Men have exerted themselves on this important and useful Topic, that any subsequent labour can be only like the *gleaning Grapes when the Vintage is over.*

Yet

Yet not discouraged, while appointed by You, my Beloved, to this Office, and favoured by your Attention, I shall think myself happy, if I can by any means answer your Wishes, and offer tho' but one Argument, and suggest tho' but one additional Motive, to increase your Regard, and stimulate your further Assistance to a CHARITY, which in every View, whether as PATRIOTS, as MEN, or as CHRISTIANS, claims your succour, and demands your support.

I. Let us first consider it as PATRIOTS. *In the Multitude of People is the King's Honour.* What then so well becoming a King, and those who love Him and their Country, as a laudable Attempt to increase the Number of that People, wherein consists his Honour and his Strength?

It has been long complained—with what Truth I attempt not to assert—That POPULATION is diminished amongst us, and that due Endeavours are not applied to encourage and increase it. If this be the Case,—which for my own Part, I cannot but greatly doubt,—There is certainly the more Need to support with redoubled Vigour all those Efforts, which tend to Population, by the *Preservation of Life.*

When we cast our Eyes on the Bills of Mortality, no Article there can strike the humane Mind with greater Horror, than the sad Detail of Ravage and Destruction made by that fatal Disease, whose cruel Inroads this Charity.

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ty means to stop. It appears from these Bills that considerably more than *One Hundred Thousand Lives* have been lost by this Distemper within these last *Fifty Years*: And if there hath been so great a Loss, only within the Reach of these Bills, what must we suppose it throughout the whole Kingdom during this Period! Let any Man then consider what an abundant, what an amazing Saving to the Community these Lives would have been, had it been possible by any heaven-taught Art, by any Discovery from the Goodness of God to Man, to have baffled the Force of this dire Disease, to have discovered where the Strength of this mighty *Sampson*, this invincible Destroyer lay! And in Case of such a Discovery, is it possible to suppose, that any human Creature should reject the celestial Gift, should choose to suffer all the Depredations of the Disease, to run all the fearful Chances of its unrelenting Fury, rather than *wash in this Jordan, and be clean?*

A variety of Examples are found in Facts and Experience, which utterly confound the nicest Deductions of Reason and Speculation. It is so in the present Case. What we should have conceived, in Idea, the greatest possible Blessing, and one which must have met with universal Acceptation and Applause, has been discovered to us. Human art, enlightened and assisted by the Divinity, hath found out a Method, next to infallible, of preventing all the Horrors, and all the fatal Consequences of this pernicious Disease.

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An Antidote at length is discovered for THIS POISON also. For may we not reasonably conceive, that if, as the best Naturalists urge, every Poison hath its Antidote, and almost every Disease its specifick Cure; that this Poison, this Disease also, hath its Antidote, its Cure, in Nature and in Art? This is the rather to be conjectured and believed, because the Disease is of so universal a Nature, and seems interwoven in the very Texture of Man.

It is not to be supposed — we may suppose any Thing sooner, than that a God infinite in Wisdom and Goodness can create only to destroy, or take Delight in the Miseries and Death of his People. 'Tis true, in our present fallen and probationary State, we can see many Reasons for the Infliction of Diseases, — those Correctors of Evil, those Admonitors of Good. Besides, Diseases are often not the Inheritance of our Nature, but the Punishment of our Sins; in this Case vindicating the Deity, and arraigning our own Indiscretions.

But surely, it is of all Things most reasonable to conclude, that a Disease, common to our Nature; which, like Death, is not to be eluded; from which none, or at least but very few of the human Species are exempt; it is most reasonable to conclude from all our Ideas, and from all our Experience of the divine Bounty and Goodness, that such a Disease hath its Cure in Nature, and was never
designed

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designed, like a devouring Sword, to sweep down a *seventh* Part of Mankind with its irresistible Edge *.

Experience confirms these rational Conjectures; a Mode of Preservation hath at length presented itself. What then can be so strange, as that Numbers should still reject the heaven-imparted Blessing, and rather choose to die beneath the natural Rage of the Distemper, than apply to that Art, which triumphs so gloriously over it!

From this unaccountable Prejudice (perhaps I should not say *unaccountable*, since almost all new Discoveries, however excellent in themselves, or salutary in their Effects have met with this same Prejudice and Prepossession; which seems to be an Error, a Weakness, congenial with the human Mind:—Yet, from this Prejudice) a strong Argument, as it seems, has been raised by some against the Practice of INOCULATION; for “Since its Introduction, we are told, The Lives of the Subjects appear not to have been saved: The yearly Bills of Mortality are not diminished in this Article: As many are numbered amongst the dead by the Small-Pox as heretofore.”

Now tho’ perhaps other satisfactory Reasons might be urged for this, yet, without all Question, the *partial* and the *promiscuous* Use of INOCULATION tends to spread and disseminate the natural Disease: Nor can we expect this

* It has been shewn by exact Calculations, that *one* in *seven* dies by the Small-Pox in the natural Way.

Evil to be remedied, or the yearly Bills of Mortality in this Article considerably to decrease, while at every Season of the Year, in every part of the Town, and the adjacent Villages, every Practitioner who thinks proper, is allowed not only to inoculate, but to carry about with him the infected Matter.

Perhaps it may be difficult to stop the Progress of a growing Evil like this: Perhaps it may be with Time only to stop it: However, as by so doing the greatest advantages would undoubtedly accrue to the Community; as Numbers of Lives would unquestionably be preserved; The object, my Honourable Brethren, is well worthy your best Attention. Favoured as you are with the PATRONAGE of a MONARCH, who wisely places his Glory in the Number and the Happiness of his People; who is always ready to give his Royal Protection and Encouragement to every Undertaking calculated for those great Ends: forming as you do no inconsiderable Part of the Legislative Body of this Kingdom; and zealous, as you have always shewn yourselves, particularly shewn yourselves in the Establishment of this Charity, to promote the Good of Mankind; You will not be discouraged by the Face of any Difficulties from the glorious Attempt to enlarge the Boundaries of this patriotic Undertaking; and to gain from national Supplies an ability to open your Doors for general Reception, and consequently to

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prevent

prevent the Evils which arise from the partial, promiscuous and irregular Practice of this Art.

“Go on—said one of those christian Orators, who once so well supplied this place :—Alas ! too early taken from these and other Labours of Love, to his great Reward !” “Go on, my Brethren, with your wonted Courage, Zeal, Perseverance and Integrity, and may this double Labour of Love continue to prosper in your compassionate Hands. Your Spring, you see, is already become a Brook ; it is enlarging into a River ; *it might become an Ocean would the Legislature, ever attentive to the essential Interests of their Country, add their larger Bounty to your limited Benevolence ; would the Legislature enable you to support the Expence of throwing open your friendly Doors to all who shall offer themselves for Inoculation.—But these are thy Fruits, Parent of social Comforts, blessed Peace !*” †

Happy at length in that Peace, let us shew ourselves grateful to Providence, by improving it all we can to the good of our Fellow-Creatures. And there is the more need to exert ourselves with respect to this great national Object, (for I may well call it so,) since by Means of the increasing frequency of INOCULATION, the Dan-

† See Bishop Squire's excellent Sermon on this Occasion, p. 31.

gers of natural Infection are greatly increased: It being almost impossible to avoid the Contagion, while, in the present Mode of proceeding, those who have the Distemper upon them are suffered to range at large in our Streets, and Villages, to communicate the pestilential Disorder to others.

Tho' it is certain that nothing can justify such a Conduct, the Consequences whereof are in various Respects so pernicious and fatal; Yet this Conduct affords an additional Motive in Recommendation of our Hospital, even in its present State, while it encourages a thorough Enlargement of it: for this growing and grievous Evil is there utterly prevented; All the Patients being secreted within its Walls, and utterly secluded from all Communication with Society, till the Dangers of Infection are perfectly past. This is the only Method to prevent that Destruction by the natural Small-Pox, which we must still expect upon the present Plan, till the Prejudices and Weaknesses of human Nature are a little further subdued. And we may hope they will daily more and more diminish before that successful Triumph of INOCULATION, which must strike every Observer.

It has been said, that as upon a Calculation, one in *seven* dies by the natural Distemper, so not one in *three hundred* dies by the artificial Mode of communicating it. Late Practices, and may we not say, late Improvements,—

(as every Art improves by Cultivation) have evinced, that *not one in a thousand* dies by INOCULATION. But I think we may go much further, and fairly say, that *none* die by INOCULATION, properly so called; for, considering the Variety of Casualties to which human Nature is liable, it is much more probable that five, or ten suppose, shall die in any given Time while they are obliged to be under INOCULATION, than that the whole Number shall survive that Time: So that it is by no means a fair State of the Case to say, that one in a thousand dies by INOCULATION, when upon the common Chances of mortal Life, it is a thousand to one that this Death would have happened in a natural Way.

It appears to me that the Deductions of Reason would evidently prove the Practice of INOCULATION to be as successful in Theory, as we find it in Fact: For let any Man only consider what different Effects may be expected from this dreadful Disease, received by an human Body in an improper Habit,—the Blood and Spirits all in Perturbation; received and fixing itself upon the inward and the vital Parts; received at an improper Time of Life, perhaps at an improper Season of the Year; probably in the Summer, when Contagion rides most furious on the heated Blast:—And on the other Hand, from the Disease received in a Body duly prepared for it; received externally, and kept far from oppressing the vital and active Springs of

of Life ; received at a proper Season of the Year, at a proper period of Life, when the Mind is not agitated by those anxious Hopes and Fears which so frequently defeat the Effects of the best Medicines: And, perhaps I might add, that another great advantage must arise from the Communication of a mild and favourable Sort ; tho' I am not unaware that this has been treated by some as a Matter of Indifference. Certain however it is, that frequently it proves no Matter of Indifference in the natural Way, wherein, it has been proved by too fatal Experience, that the worst and most malignant Kinds communicate at once the greatest Infection and the greatest Danger. These, and a variety of other Considerations might easily be urged to shew the high Probability of success in this Course : And are we not governed throughout human Life by the fairest Probabilities ?—But the great, the unparalleled Success of the Operation supercedes the Use of every other Argument ; evinces above all Things its Utility, silences every Objection, removes every Scruple, and, may I not to be allowed to say, fully demonstrates the divine Approbation ?—For of this Approbation, surely no tender and scrupulous Consciences can a Moment doubt, when they behold how the Practice is blessed, in the Preservation of so many Fellow-Creatures' Lives ; when they reflect, that not from *Revelation*, (which hath left this and all other Matters of

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of the same Kind at large) but from Reason and Experience, we must deduce our Conclusions;—Reason and Experience, which are clearly on the side of the Practice; which enforce, as Nature's first Law, the Preservation of our Being, and its Preservation in Health and Comfort; and which not only recommend, but absolutely oblige us to the Use of all those preventive and restorative Means, invented by the divine Art of Medicine to repel the Virulence of Disease. †

Can we then, as FRIENDS TO OUR COUNTRY, hesitate a Moment to approve and extend this salutary Practice; by which the Lives of so many People may, under God, be preserved; and when we know that the Ornament, the Prosperity, and the Safety of our King and of his Country consist in the *Multitude of the People*?

II. But when we consider it in a nearer View, when we consider it as MEN, my Brethren, and bring home the Reflection to our nearest Connections and tenderest Feelings; can we fail, moved by a generous Philanthropy, to communicate, thro' our liberal Bounty, that Blessing to others, whence we ourselves derive such choice, such distinguished Comforts?

Let the tender, the affectionate Parents, while they look with Eyes melting in Tears of Joy, on their be-

† See in the *Christian's Magazine*, Vol. vi. p. 79, and 128, some Queries of an amiable Lady on that subject, answered.

loved Offspring around them, preserved by the Practice of this heaven-born Art from the foul Ravages of a Disease, generally fatal to *Beauty*, or to *Health*, if not to *Life*; Let them think of those Parents in meaner Stations, whose Bosoms nevertheless beat equally with all the Anxiety of parental Love; let them think of these, and, in Gratitude to Heaven for its Favour to them, unite to enlarge this Charity, calculated to communicate that Favour freely to others.

But, to awaken our Compassion still more, and to incite us to do all we can to promote this Practice, let us look further into Life.

See that affecting Sight! Behold that Husband, the sole Comfort of the faithful Partner of his Bed, the only Support of his much-loved helpless little ones. Long hath he lived an anxious Life, in terrible Apprehensions of the merciless Disease: And now at length, in the midst of worldly Pursuits and Anxieties, utterly unprepared in Body and in Mind, he is seized by the resistless Destroyer! Alarming Fears instantly oppress his Soul: His Spirits, sore burdened, no longer support him: The fierce Distemper triumphs over all the Efforts of Art: The Father, the Husband, sinks beneath its cruel Rage! Wretched Widow! who shall assuage thy Sorrow! Miserable Orphans, who now shall be your Comforter and Support! How happy for you all, if in early Youth that life-preserving Art, we are recommending, had been applied,
adding

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adding to its other Praises that of stopping your Tears, and preventing your severe Distress !

As we are MEN, nothing which concerns our Fellow-Creatures should be indifferent to us : What a Joy, what a Comfort would it have diffused thro' your Breasts, my Beloved, to have been made the happy Instrument of preventing such Distress as that we have represented ! Alas, we can say, but with too feeling a Concern, that the Representation is by no means imaginary ! Your liberal Encouragement of this Undertaking, your Encouragement of the Practice in general, may enable you to be the favoured Instruments, under Providence, of many such important Preservations.

III. But allow me once more to observe, that not only as *Patriots* and as *Men*, as CHRISTIANS also you are called upon, and peculiarly called upon to encourage this charitable Undertaking : Not singly, because Benevolence is the highest Characteristick of your Profession ; because your GOD is well pleased with, and your ever-gracious Redeemer hath set you an Example of, all the Works of Mercy and Compassion ;—because at your final Account, you will be rewarded or punished, as you have performed or neglected these Works ;—Tho' these are great, interesting, and irresistible Motives to all such Works of Humanity and Charity : Yet are you called upon to assist and encourage the present Undertaking, from another and a higher Motive ; That Motive itself which brought your

your Redeemer into this World ; “ A Love for Souls, and a Desire of their Salvation. ”

For who can be ignorant into what fearful Peril of their eternal Loss those Souls are plunged, which, seized on a sudden and unexpected, by this Disease in the natural Way, are hurried,—affrighted and aghast!—from this Life to the next, “with all their Imperfections on their Heads;” unrepentant, unprepared; their temporal and their eternal State alike unprovided for!

What *Christian*, who hath a just Idea of the Value of a Soul, of the greatness of Futurity, but would rejoice to prevent, if possible, the dire, the unutterable Miseries which must follow from such a Departure? And may you not reasonably hope, my Fellow-Christians, by succouring this Charity, to prevent many such lamentable Catastrophes? And say, thou true Believer in Jesus Christ, thou humble Worshipper of that Lamb of God; say, wouldst thou not think a little of thy Gold most happily, most honourably employed, if it could conduce to save but one Fellow-Creature’s Soul from the fearful Peradventure of such an unprepared Death?

Christians will above all Things rejoice in every opportunity to prove their Love to their divine Master, by their acts of Love to their Fellow-Creatures. It is observed of the present Age,—I have always a peculiar Pleasure in the Observation,—that a compassionate Spirit

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is largely diffused amongst us; that works of Mercy need only be proposed to meet with Encouragement and Support. Father of Mercies! increase an hundred-fold this divine Temper amongst us, and crown with thy amplest Favour the Hearts which feel for, the Hands which administer to, the Distresses of Mankind!

Yes, my Beloved, You will this Day prove yourselves of that truly honourable Multitude. Favoured as you are with the distinguished Regard of Providence, crowned with Plenty and Abundance, consider what you owe to God, and to your Fellow-Creatures; And let me intreat you to consider, how small a Sum, spared from those Pleasures and *Profusions* shall I say? which are daily lavished in wasteful Repetition; how small a Sum spared from these, will make even a considerable Figure in charitable Donations! Yet, if you mean to discharge any Duty to God, if you mean to express at all any Thankfulness to Him, any Dependence upon Him; if you have any Hopes of his continued Favour here, or of his important Favour hereafter,—when all Distinctions, but those of Piety and Virtue will entirely cease; You cannot surely at all justify yourselves, or find any Comfort within, if you employ your Wealth without any Reserve upon Self-Gratifications, and withhold it, with a hard and parsimonious hand, from the tender offices of Humanity and brotherly Love.

You will not do so; but, influenced by every Consideration

deration of *publick Utility*, of *private Humanity*, of *Christian Mercy*; as Patriots, as Men, and as Christians, you will liberally assist this *double Labour of Love*, this two-fold Charity: which, while it proposes to *prevent* all the fatal Consequences of one of the worst and most malignant Diseases whereto Man is liable, at the same Time wisely foreseeing that this great and good End cannot speedily be perfected, with much Humanity affords its alleviating Mercy to those on whom that Disease lays its *sudden* and formidable Hand: Thus affording an Asylum to those, whom their Contagion denies admittance into any other Hospital, and who probably, without its Succour, might perish beneath their sad Affliction.

Annually in this House a *thousand* Persons, or perhaps more, are relieved and blessed: and suffer me to observe that these, by the Ministration of this patriotic and christian Charity, do not stand the public Bounty in more than two Guineas each Person: How small a Sum for the Purchase of so great a Good! A Sum which, small as it is, yet perhaps by the Enlargement of the Design, and the Increase of the Number of Patients for INOCULATION (the necessary and general Expences in that Case remaining nearly the same), will be diminished at least an Half.

Think then, my Beloved, how much, how substantial Good you may communicate to your Fellow-Creatures, by even a small Benefaction out of your Plenty to this Institution.

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Institution. Think, my honourable Brethren, how much Happiness you may impart to others, how much Reputation you may acquire to yourselves, by using your best Efforts for the Expansion and Enlargement of this Institution. And think, my Fellow-Christians, what a serene, what an unspeakable Satisfaction your Souls will enjoy here, on the Reflection of having generously administered to the Comfort and Peace of your Fellow-Creatures; on having properly and wisely improved the Talents intrusted to your Charge: Think what a Satisfaction you will enjoy hereafter, when the mighty Master, the awful Judge and Arbiter of your Fate, shall stamp that Improvement with his Applause, and admit you to the Transports of his eternal Kingdom with the enrapturing Words, WELL DONE, GOOD AND FAITHFUL SERVANT; ENTER THOU INTO THE JOY OF THY LORD!

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